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Assyrian *shekel* standard; Attic *drachma* standard; Aiginetan *drachma* standard; Phœnician *shekel* standard; *Eighty-grain* standard; Persian *siglos* standard; Roman *uncia* standard; Arab *dirhem* standard. There are three interesting plates of curves. Pl. XLVIII shows the "Naukratis curves of weights, 1885 and 1886": pl. XLIX the "Defenneh curves of weights," and pl. L the "comparisons of curves" (1) of (a) Naukratis, (b) Defenneh, and (c) all previous collections; (2) of the (a) Naukratis Assyrian $\times \frac{1}{9}$, (b) Asiatic Assyrian $\times \frac{1}{9}$, (c) Naukratis Phœnician, (d) Asiatic Phœnician; and (3) of the (a) Naukratis Assyrian $\times \frac{1}{8}$, (b) the Asiatic Assyrian $\times \frac{1}{8}$, and the (c) "Eighty grain." The conclusion is drawn, that, for the later periods of Egyptian history, there were different families of *kat* weights, perpetuated and transmitted without their archetypes ever being quite masked in the process, and that these families were distributed throughout the country. The origin of the different standards is discussed in detail. The last, *Chapter XIII*, is on the site called *Qantarah*, by Mr. Griffith.

A. L. FROTHINGHAM, Jr.

H. POGNON. *Les Inscriptions Babylonniennes du Wady Brissa*. Ouvrage accompagné de 14 planches. R. 8vo, pp. 22 and 199. Paris, 1887, Vieweg.

For the past ten years, M. Pognon has been a constant contributor to Assyriological study and literature. His government positions in the East have given him exceptional opportunities for study and original investigation in this line. Previous to the publication of the work in hand, he has given us *L'Inscription de Bavian* (1879) and *Inscription de Mèrou-Nérar I^{er}* (1884). Both of these works were close critical studies of the inscriptions named, and were contributions of a very decided nature to Assyriology.

This new work contains inscriptions which are now published for the first time. Their originals are found in the Lebanon Mountains, about two days' march east of Tripoli of Syria. Two hours north of the village of Hermel, on the left bank of the Orontes river, is found *Wady Brissa*. One and one-half hours up this *wady* brings one to the Babylonian inscriptions published by M. Pognon. On the right side of the *wady*, upon the rock-wall, the inscription is written in archaic Babylonian characters. On the left side of the *wady*, the inscription, not identical with that of the right side, is written in the cursive, or later, Babylonian characters. On the right side, a rectangular space about 16 ft. \times 10 ft. had been chiselled out and polished down to a smooth surface, to receive the inscription. Upon this surface, however, are seen the remains of a basrelief. The dim outlines of a man in an erect position, seizing an animal, probably a lion, which stands on his hind feet and raises one paw to strike his adversary,

are readily discernible. This relief occupies the extreme left of prepared space. Over and under this figure, and filling all the available space, are found nine columns of inscriptions. The entire surface has been badly mutilated by the natives, supposing that it marked hidden treasures. In fact, the lower border of rough rock which encloses the whole space has been entirely cut away, even below the level of the ground. The entire inscription contains 291 lines and parts of lines.

On the left side of the *wady*, the rock-wall had been prepared in like proportions. Upon the surface is found the Babylonian inscription in cursive characters. It is in a much better state of preservation than its mate. Upon this surface also, one notes the remains of a basrelief. It seems to have been a man standing before a leafless tree. The remaining fragments of the relief are simply the top of the tree, and the tiara of the man. The scribe of this inscription had miscalculated. The inscription not only covers all the prepared rectangle at his disposal, but, of its ten columns, between three and four are written upon the rock outside of the originally prepared space. Of this inscription we have intact 420 lines and parts of lines: so that the two inscriptions give us about 700 lines of additional Babylonian inscriptions from the time of Nebuchadnezzar.

The archaic inscription contains very little that will add to our knowledge of Nebuchadnezzar. The principal theme is his loyalty to the gods, in worship, festivals, and restoration of temples, palaces, and Babylon. In the third column there is a digression for Nebuchadnezzar, in that mention is made of an expedition over difficult ways and across the desert. The cursive-character inscription repeats somewhat from the archaic. But there is a considerable amount of material found only here. Nebuchadnezzar constructed a levee between the Tigris and Euphrates. He made an expedition into the mountains of Lebanon—and here the inscription is too mutilated to be made out. Undoubtedly, if the inscription were intact, we should here find an exception to Nebuchadnezzar's supposed rule in his inscriptions. We should discover a detailed account of his sieges and victories in the West.

In his translation, M. Pognon leaves large numbers of ideograms unread and unpronounced, especially in the enumeration of the articles received as tribute, and the offerings to the gods. This method is rather more commendable than that employed by the Rev. C. J. Ball, M. A., in his translations of the Nebuchadnezzar inscriptions in the *Proceedings of the Society of Biblical Archaeology* (vol. x, No. 2, pp. 87–129; No. 3, pp. 215–30; No. 4, pp. 290–99; No. 7, pp. 359–68). M. Pognon asserts his substantial agreement with M. Halévy in the belief that there is no such language as the Accadian. This belief is gaining ground constantly, and counts among its adherents to-day even the learned author of the new *Assyrisches Wörterbuch*, Professor Friedrich Delitzsch of Leipzig.

The first 22 pages of our work are printed and contain the author's translations. Next follow 123 pages of philological notes on the inscription. The most uncommon ideograms then follow on 20 pages. The phonetic words expressed in cuneiform characters are then arranged, on 53 pages, after the order of the Hebrew and Arabic alphabet. This arrangement and expression of the words is too mechanical and stilted. It would be much more simple and plain to every one, and serve all its ends as well, if expressed in Latin characters. All the foregoing, except 22 pages, is autographed in a clear and beautiful hand. Four phototype plates then follow, giving two views of each side of the *vady* where the inscriptions are found. They are not first-class in workmanship, and give one but a poor idea of the things they attempt to present. Ten folding autograph facsimile plates give us in a clear, steady, strong hand the whole body of inscriptions, both archaic and cursive. They are a real and valuable contribution to the already large number of inscriptions belonging to the time of Nebuchadnezzar.

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CLASSICAL ARCHÆOLOGY.

P. H. ANTICHAN. *Grands voyages de découvertes des Anciens.* 8vo, pp. 318. • Delagrave, Paris.

The first half of the volume deals with mythical voyages, the Argonauts, the Odyssey, the Aeneid—the second half deals with Alexander's Journey to India, the voyages of the Phoenicians, Himilco, Pytheas, Hanno, the voyage under Necho, Sataspes' travels, Skylax, Eudoxos, Polybios, the Ptolemaic geography, and the traditions of the Atlantidai. By no means uncritical, the little volume is simple, intelligible and well-written.—*Berl. phil. Woch.*, 1888, No. 52.

HUGO BLÜMNER. *Über die Bedeutung der antiken Denkmäler als kulturhistorische.* Rede, gehalten am 28 April 1888 beim Antritte des Rektorats. R. 8vo, pp. 28. Meyer u. Zeller, Zurich, 1888.

Following his predecessor's energetic appeal for the retention of the ancient languages in the gymnasial curriculum, Dr. Blümner emphasizes the importance of the study of ancient art in connection with the literary and historical study of ancient authors. To-day, when discoveries are being made in Greece which give new solutions to old problems and raise new questions, no philologist can deny that the monuments are of the highest importance in furnishing material in the departments of political history, religion, and mythology, and, more than all, in the history of culture.—OTTO KERN in *Woch. f. klass. Phil.*, 1889, No. 4.